Oct. 13 TO 1647 No. 19

The Right Honorable THE COMMITTEE OF ESTATES:

The humble REMONSTRANCE of the Commissioners of the Generall Assembly, met at *Edinburgh* the 13 of *October*, 1647.

EDINBURGH,
Printed by *Evan Tylar*, Printer to the King's most Excellent Majestie. And reprinted at *London* for ROBERT BOSTOCK, at the King's head in *Pauls* Church-yard. MDCXLVII.

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(3) Oct. 13. 1647

To the Right Honourable, THE Committee of Estates,

The humble Remonstrance of the Commissioners of the General Assembly, met at *Edinburgh, Octob.* 13. 1647.

AS there hath been very lately a publike and solemn Thanksgiving, for the great Mercies and Deliverances which God hath wrought for this Nation, after he had brought it very lowe: so the dangers which are interwoven with our deliverances, are very great, and still growing greater and greater. This also cometh from the Lord of hosts, who is wonderful in Counsel, and excellent in Working, that we may not be secure, or think that all our storms are overpast, but may serve the Lord in fear, and rejoyce in trembling, and be the more stirred up to watchfulnesse, circumspection, and zeal, in all the duties which the condition of this time calls for.

We therefore, in the discharge of that great Trust which is committed to us, and according to the duty of Watch-men set upon this Watch-tower, cannot be silent in a time of so

great danger, but hold it incumbent to us humbly and faithfully to report and remonstrate to your Lordships, That the dangers of the true reformed Religion and Cause of God in this whole Island, were by the late General Assembly their Declaration communicated to your Lordships, discovered to be in many respects so great and so imminent, as might justly minister occasion to your Lordships in your wisdoms to think of some more effectual means and remedies for preventing or removing such dangers, although they could not now be aggravated by any new emergents. Nevertheless, we have too great cause to conceive that the dangers of Religion are now grown greater then they were at the time of the General Assembly.

And even since the time of publishing your Lordships Act concerning the disbanding of the Army in this Kingdom, the wise and marvellous providence of God is making answer, and proclaiming aloud in both our ears, That the danger is become greater and more imminent; for the waters of the present deluge are grown many cubits higher since that time; for the evidence whereof, the Kings Majesties late Answer to the Propositions of both Kingdoms, may be in stead of many demonstrations. It is our great grief that we have cause to say so; but we must speak to the matter as it is; and unless we would shut our eyes, we cannot but behold in that Answer a threefold growing danger to Religion. For first, His Majesty professeth, that as when the Propositions were offered to him at *Newcastle*, he could not agree to some of them without violation of his Conscience and Honour; so neither can he agree to others of them now, conceiving them more disproportionable to the present condition of affairs, then when they were formerly presented to him, as being destructive to the principal interests of the Army: so that His Majesties disagreeing being now more enlarged and of a greater latitude then before, if His Majesties former Answer to the Propositions was justly conceived to be unsatisfactory in point of Religion, this last doth much less satisfie: for although His Majestie did not in his former Answer agree to the Covenant, and

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other material Propositions concerning Religion, yet there was in that Answer some part of satisfaction even to the Propositions concerning Religion; whereas in the late Answer, even that part of satisfaction is by the foresaid expression unsetled, in stead of being adhered unto. We shall passe that clause in the Answer which owneth the interest of the Army so far as to prejudice the more publike interest of both Kingdoms in those Propositions agreed upon after mature deliberation by both Parliaments.

Secondly, His Majesties waving the Propositions of both Kingdoms, and pressing the Proposals of the Army to be the subject of a Treaty, doth yet further increase the danger of Religion, seeing those Proposals, as they omit and abandon the former Desires of both Kingdoms in point of Religion, so they cannot avoid (as the words stand) the continuing of Prelacy, the toleration of Heresies and Sects, and the taking away of the Ordinance enjoyning the taking of the Covenant, as is more fully expressed in the Declaration of the late General Assembly.

Thirdly, His Majesties Answer doth also divide that joynt and common interests of both Kingdoms in the Propositions, which were formerly the ground of a joynt Treaty of both with His Majesty: Hereby (whatever may be the prejudice otherwise) surely Religion will suffer not a little, forasmuch as the Propositions concerning the Covenant of the three Kingdoms, and the Uniformity between them in Religion, are by this means in effect excluded from the Treaty; the joynt Desires and common concernments of the Kingdoms in point of Uniformity in Religion, being no part of the subject of a Treaty with either Kingdom severally, but of a Treaty with both joyntly.

Yet his Majesties Answer to the Propositions is not the onely danger to be now looked upon in this businesse; for ever since that Answer was given, this common Cause and Covenant hath been yet further weakned and dangerously wounded, by the late strong endeavours in *England*, to move the Parliament to establish by their Authority a Toleration of Sectaries, and to

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slight and lay aside such of the Propositions of Peace as concern the Covenant, and the joynt interest of the Kingdoms in Religion. It addeth grief to our sorrow, that we have cause to mention the new persecutions raised there by means of the Sectaries, against divers who have been zealous and active for the good of Religion, King and Kingdoms. Yea, they who plead so much for liberty of conscience to themselves, allow so little of it to others who differ from them, that they can now make up a Charge, either of constructive Treason, or of high Crimes and Misdemeanours against them, for such particulars as do upon the matter amount to no more but zealous endeavours in opposing the way of the Sectaries. Neither common sense, nor Christian sympathie, can suffer us to conceive that the Cause of Religion is in no greater danger then before, when persecution is growing daily more and more hot against such as have most appeared against, or endeavoured to hinder the late unsufferable exorbitancies of the Sectaries.

While the danger of Religion is thus increased abroad, we cannot say that 'tis grown any whit lesse at home, but rather greater: For beside the dangerous influence which the growing power of the enemies of the Covenant in *England* is like to have upon this Kingdom, the Malignant faction at home hath not so much decreased in profession, as increased in designe and practice against this Cause and Covenant; surely they who are disaffected in this Nation, being many, are as malicious as before, when very shortly after the Expedition into *England*, perceiving no force within the Kingdom to resist them, they took Arms, and disturbed the publike Peace. And if they were so ready to stir when that Army was but out of the Kingdom, how much more if it shall be disbanded? Some enemies are still in the fields, and in actual Rebellion within this Kingdom; and there is too great cause to fear that many others who retain their former principles, and continue in their former designes against this Cause, shall not be slowe to take up Arms, if your Lordships lay them down.

And so much the more may this be expected, because as their

their pride and insolency is of late grown more intolerable upon the hopes of disbanding the Army, so there are many of them enraged, as Bears robbed of their whelps, or as Wolves of the evening, being also desperate of mending their broken estates, except it be in publike combustions; Others of them are animated and emboldened by the great favour and indulgence which hath been shewed towards them in their Delinquencies, insomuch that they are thereby hardened from repenting of their Rebellion, or compliance with Rebels, and even blesse themselves for a better lot, easier yoke, and lighter burden then those who have been most real and active for the Covenant.

These dangers of Religion we have insisted upon, as being most proper for us to speak to, and not as we were insensible of the great danger of the Kings person, and of Monarchical Government; for preserving of which, according to our Covenant, our prayers and best endeavours shall not be wanting. And now the danger of Religion in all these being so great, and the grounds of our fears and apprehensions being so pregnant, we earnestly beseech and humbly obtest your Lordships, in the bowels of Jesus Christ, and by the Vows of God which are upon you, that as your Lordships desire God, and your own consciences, and the posterity, may not afterwards charge upon you the ruine of Religion, King and Kingdoms, so your Lordships may be very tender and conscionable that no such designe be entertained or get place among you, as tendeth to the disabling of this Church and Kingdom from an effectual prosecuting and promoting of the ends of the Covenant, or to the strengthening and enabling the enemies thereof, by affording them the opportunity which they wait for, to disturb again the Peace, and to destroy the present Reformation. These and no better effects can be looked for, if the Army in this Kingdom, which hath been so blessed of God, and so faithful to you, shall be disbanded, before this Cause, which so much concerneth the glory of God, the reformation and defence of Religion, the peace and safety of the Kingdoms, the honour and happinesse of the King, be setled upon a firm foundation.

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In this our humble desire we are not byassed with any respect to any particular party or interest: Our witnesse is in heaven and within our own brests, that we speak for the interest of Religion and of the Cause of God; neither doth that which we desire tend to a new War, but to the preventing of a new War; nor to the encreasing of burthens on the Kingdom, but to the preventing of greater burthens: Nor is it our desire alone, but many others are equally sensible with us of the great danger which may accrue to this Cause from the disbanding of that Army. It is not unobserved that most of those who are active for the laying down of Arms, are such as were against the taking up of Arms in this Cause: However, since there can be no assurance in humane reason that the Kingdom shall need no Army, we humbly offer it to your Lordships most serious thoughts, how far a new state of the Question, setting aside the Covenant, (which some late debates both here and in *England* give us cause to fear) and the raising or imploying of another Army (which we also apprehend and expect if this Army were once disbanded) may be prejudiciall and even destructive to this Cause and Covenant, for which this Nation hath done and suffered so much.

Having thus discharged our consciences, We humbly leave all this to be well weighed by your Lordships, and we pray the Lord himself to guide your Lordships Counsels, that you may be like the wise men of *Issachar*, having understanding of the times, what *Israel* ought to do, and what they ought not to do.

A. Ker.

FINIS.